1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

INTRODUCTION.

The following information on the Gros Ventre was collected in the winter and early spring of 1901, at the Fort Belknap Reservation in northern Montana, as part of the Mrs. Morris K. Jesup Expedition. Very few of the statements made, unless such is obviously the case, are based on observation. In general, where nothing is said to the contrary, they are founded on statements made by the Indians. The introductory explanations that have been made in regard to the Arapaho[1] apply also to the following material. The alphabet used for rendering Gros Ventre words is the same as that employed for Arapaho. Additional sounds are ö and ü, which are open, and k', a palatal k.

TRIBAL ORGANIZATION.

The Gros Ventre call themselves "Haăninin." The meaning of this term is sometimes given as "lime-men" or "chalk-men," from haă'a"tyi ("lime" or "soft white stone"). This etymology is, however, doubtful. In literature they have often been known as the "Atsina." They declare this to be the Piegan name for themselves, atsŏna". Historically the Gros Ventre are known to have formed an independent tribe closely associated with the Blackfeet during the nineteenth century. Their dialect is similar to the Arapaho, and certainly intelligible to the Arapaho for at least the greater part. The two dialects are, however, sufficiently differentiated to make it certain that the tribes have been more or less distinct for a longer period than two centuries. The Arapaho regard the Gros Ventre as the northernmost one of a group of five closely affiliated or related tribes of which they themselves form the largest. Three of these tribes have long been extinct as separate bodies, and only the dialects of one or two survive among a few individuals with the Arapaho. The Gros Ventre, perhaps

[1] A. L. Kroeber, The Arapaho (Bulletin of the American Museum of Natural History, Vol. XVIII, Parts I, II, and IV. New York, 1902, 1904, and 1907). A series of Gros Ventre myths and tales has been published in Anthropological Papers of the American Museum of Natural History, Vol. I, Part III. New York, 1907.

[P. 144 Contains no Text]

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

INTRODUCTION

The Algonquian-speaking Gros Ventres live on the Fort Belknap Reservation in North Central Montana. The Reservation is a small part of the land claimed by this tribe in 1887, when the boundaries were finally fixed. At present, the Gros Ventres number between a thousand and eleven hundred, and they share their territory with almost as many Assiniboine. The latter tribe was included in the settlement of the Reservation although it did not participate with the Gros Ventres and Blackfoot tribes in the Treaty of 1855. In spite of some intermarriage, the two groups have never really blended and the Gros Ventres tend to center at the village of Hays at the southern part of the Reservation while the Assinboine are clustered around Lodge Pole, a settlement some ten miles east of Hays. The Indian Agency is approximately forty miles north of Hays at the northern boundary of the Reservation and close to the town of Harlem on the Great Northern Railroad. Of importance to the Gros Ventres, who are predominantly Roman Catholic, is St. Paul's Mission and School which lie at the foot of the Little Rockies only a mile south of Hays. David Rodnick has given an excellent description of the geographical setting of the Reservation for his study of modern conditions and of acculturation among the Fort Belknap Assiniboine.

Of the several tribes in the Northern Plains region, the Gros Ventres are perhaps the least known. Although they maintained intact their tribal identity, and were recognized as fierce warriors, they were often mistakenly identified with the Blackfoot tribes, with whom they were frequently allied. Moreover, little was known of the Gros Ventre language except that it was an exceedingly difficult one; practically every independent observer during the nineteenth century remarks on this fact. Since, however, many Gros Ventre men knew Blackfoot, the linguistic difference was often overlooked and the Gros Ventres tended to be counted as one of the Blackfoot tribes. As part of the so-called "Blackfoot Nation," leaders of the Gros Ventres signed the Treaty of 1855.

[P. viii contains no text]